A

# Sober Expoſtulation,

With ſome of the Hearers of the

# QUAKERS,

Againſt the inſolent Boldneſs of their

# Mercenary Teachers.

In Two Tracts, *viz.*

Their { Sober Expoſtulation with the Clergy, &c. By *G. Whitehead.* / Primitive Chriſtianity continued, &c. By *Joſ. Wyeth.*

BEING

A Vindication of Mr. *Archer*, Mr. *Smithies*, and the Reverend Author of the Book, Intituled, *The Snake in the Graſs*, from the Quakers foul Imputations; as well as a farther Diſcovery of the Audacious Inſolency of the Ring-leaders of that Sect: Being a Forerunner of a farther Confutation of their Errors and pernicious Principles, which tend to Undermine the Chriſtian Religion.

*By* Francis Bugg, *Senior.*

*Their Poyſon is like the Poyſon of a Serpent: They are like the deaf Adder that ſtoppeth her Ear*, Pſalm 58. 4.

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# THE INTRODUCTION.

Reader,

THE *enſuing Expoſtulation is occaſioned by the bold attempts of the* Quaker-Teachers; *who, notwithſtanding the manifeſt Diſcovery of their groſs Errors and pernicious Principles in the ſight and view of the Nation; yet ſuch is their Impudence, That inſtead of their Publiſhing an ingenuous Retractation as might reaſonably be expected, they boldly, (in their Expoſtulation) Threaten the Miniſters and Clergy of the Church of* England, *That if they do not ſtop me from Writing againſt them, That, the* Cry will be louder, and aſcend higher

than themſelves: *That they are reſolved not to lye under ſuch Scandals; which ſay they, are Intolerable in their own Nature. And*, p. 106. But if you (the Clergy) will be Mute in this Matter, and ſuffer him (*Fra. Bugg*) to go on in his wonted courſe, in Vilifying and Abuſing us, [by calling us, *New Rome, Rome's Siſter; Rome our Elder Siſter: That we follow the Steps of the Jeſuits*, &c.] without your publick Reprehenſion, or diſlike thereof, then may you be juſtly called in Queſtion, and Expoſed thereupon for your neglect of Juſtice. *And p.* 17. *Concerning* Bugg's *aſſuming Power as a Judge; and in his own Name to Try, Examine, Sentence and Condemn, Citizens and Trades-men, as Perjured Perſons, to the Pillory; and that in their Abſence too: In his* Mock-Tryal, *erecting the form of a Pillory*, &c. *Reflecting on Mr.* Archer *for his Approbation. Now, as to the Pillory and Mock-Tryal, Mr.* Archer *never ſaw it, nor yet knew of it until Printed in a prefix'd Epiſtle after the Book was Printed. Now Reader, obſerve in the following Expoſtulation,*

*tion, whether the Quakers have not far more preſumptuouſly and in their own Name, Tryed, Examined, Sentenced and Condemned the Clergy of the Church of* England; *and that behind their Backs: And many Thouſands whom they never ſaw nor knew. But this they like of; this they boaſt and brag of; and Print, and Re-print, to the Scandal of the Chriſtian Religion: This they Juſtifie on all Occaſions. Of which Inſolency, more anon.*

*Again,* Joſeph Wyeth, *alias* Doeg, *the* Edomite, *poor* Benjamin Antrobus's *Thriving Journey-man, he comes forth with a Book, ſtiled,* Primitive Chriſtianity continued, *&c. And as a Tool for the Cabal, Falſely charges the Reverend Author of the Book Intituled,* The Snake in the Graſs, *&c. to be a Neceſſitous, Malicious Expulſed Prieſt, one who Writes for his Bread, and to repair his Loſſes; which he charges the preſent Eſtabliſhment to have brought upon him: A Villain; who to divert his Cares, and Fears, and to ſupply his Wants, ſpends his time in Cata-*

*logues*

*logues of Hereſies, to club Quotations from our Adverſaries, from whom in part he receives his Bread; who is a foul Veſſel, not capable to receive Inſpiration,* &c.

*Thus Reader, you ſee how they threaten and Revile the Clergy, if they do not ſtop me from writing againſt them: yet you ſee, how baſely they traduce this Learned Author, whoſe great Service to the Church of God, can never by Man be fully rewarded; yet is he ſo rewarded, that he neither wants, nor writes for Bread: And Bleſſed be God, who hath raiſed him up, and inſpired him with Zeal, to unmask the moſt formidable Hereſie that ever aroſe ſince the days of* Simon Magus. *And if the Quotations from matter of plain Fact, have been brought forth and prepared for him, as for a Maſter-Workman that needeth not to be aſhamed by my ſelf, or others: I am glad and rejoice therein; yea, and will rejoice, and think it Honour enough to be ſerviceable to ſuch an Inſtrument in God's hand: And in this Work, I am no whit diſcouraged; in that*

*I ſee it Proſper, and Quakeriſm is Withering every day. And Woe to the Merchants of* Babylon, *who begin to Weep and Mourn, Fret and Fume, ſaying,* None will buy our Merchandiſe any more.

*As for the Names and Epithets they have beſtowed upon me; as,* Beaſt, Dog, Wolf, enemy of all Righteouſneſs, Child of the Devil, Devil Incarnate, Apoſtate, Self-condemned Apoſtate, Counterfeit-Convert, a ſcandal to Chriſtianity, *and a* ſeditious Incendiary, *and a hundred ſuch-like Names; all this muſt be born from them: This is the Meekneſs and Gentleneſs of Lamb-like Quakers: But they muſt give me leave a little to Expoſtulate the matter with their Hearers, ſince they have taught me the way, by their Expoſtulation with my Teachers; and this will be but turning the Tables, and for which, I think, there is great reaſon; ſince* Doeg *in the Name, and by the Approbation of their whole Conclave, hath*

*aſſured*

*aſſured us*, p. 6. *That their* Principles are now no other than they were in the beginning, *even when Quakeriſm took its Date*, 1650. *So that they are not Changed it ſeems; the more is the Pity. And ſo much ſhall ſerve for an Introductory Preface.*

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*A ſober Expoſtulation with* John Peacock, John Hubard, Thomas Bruſter, *and the reſt, mentioned in the Introduction to* The Brief Hiſtory of QUAKERISM, *to whom I once gave a private Summons to meet me, either to Juſtifie or to Condemn the Errors of their Teachers: Which* G. W. *alſo Printed in his* Sober Expoſtulation, *with his ſhort and paſſionate Reſentment thereof; as the effect of Pride, Paſſion, Preſumption and Inſolency; thus to iſſue out ſuch a* Mandatory *and menacing Summons to ſo many Perſons in divers Counties and Places; as* London, Suffolk, Norfolk, Norwich, &c. *To bring forth* G. W. *&c. Now let us ſee whether if it be ſo, I did not learn it of the* Quakers. *Viz.*

I. *FIRST then,* J. Peacock, *&c.*

WHY do you ſuffer your Teachers, without Rebuke, to charge and ſcandalize the Author of the *Snake in the Graſs, &c.* to be a Neceſſitous Prieſt that writ for Bread; ſince your own Teachers themſelves, Namely, *G. Fox*, the Journey-man Shoemaker, *Sam. Cater*, a poor Carpenter, *Geo. Whitehead*, who came a poor Boy out of the North on Foot, and many others, both Wrote and Preached for Bread; being a poor neceſſitous ſort of Men, who

lived chiefly at other Men's Tables; and you, as well as I, know it to be ſo ſtill ?

II.

*Why* do you ſuffer your Teachers to Publiſh and Print, That the Proteſtant Clergy are *Thieves, Robbers, Anti-Chriſts, Sodomites, Witches, Devils, Conjurers, Blood-hounds*, the *Sir Simons of the Age*, whoſe *Call and Commiſſion, came from* Oxford, *and* Cambridge, *Bablylon's Merchants, ſelling Beaſtly Wares*, the *Letter* which is *Duſt and Death* ? &c. Now, the Clergy are reſolved not to lye under theſe your ſcandalous Detractions; and therefore in their Name, I demand Satisfaction and Reparation; otherwiſe theſe malicious Epithetes, will affect you, and the Cry will be loud and aſcend higher than your ſelves; for they are reſolved not to lye under your Teachers foul Calumnies. But if you will be mute in this matter, and ſuffer them to perſiſt in their wonted courſe, in vilifying and abuſing the Reverend Clergy, without your publick reprehenſion and diſlike thereof, then may you be farther called in Queſtion, and Expoſed thereupon, for your neglect of Juſtice, *&c*, Thus Reader, are the Scales fairly turned, and the Land ſhifted, and the Pit the Quakers digged for others, are they themſelves juſtly fallen into. *A Brief Diſcovery*, &c. p. 7, 8, 9.

III.

*WHY* do you ſuffer your Weather-cock to call the Proteſtant Clergy an Idle Gormandizing Generation, the bane of both Soul and Body of the Univerſe ? See *Pen's Guide Miſtaken*, &c. p. 18.

IV.

## IV.

*WHY* do you ſuffer your Teachers to Dialogue the Biſhops and all Prelaticals, as Monſters of an Adulterate Harlot, brought forth from an Adulterous Womb? Saying, *Behold all ye Arch Biſhops, Lord Biſhops, Deans, Prebends, Doctors, Vicars, and Curates, and all Prelaticals, here is the Womb of your Conception opened, from whence you drew your Breath: Therefore hear and conſider you Biſhops*, &c. *You muſt come to the Bar; your Common-Prayer Book is ſeen to be conceived in thy Adulterous Womb; which is now ript up, and to branch forth from the Pope.* See *Smith's Works*, p. 157. And a brief Hiſtory of *Quakeriſm* Drawn to the Life, p. 35. to 50. where this and *W. Pen's* laſt Recital is more largely handled.

Come on *John Peacock*, &c. Are not theſe Villainous and Scandalous Expreſſions intolerable? The Biſhops will not lye under theſe your ſcandalous Invectives: Therefore on their behalf I demand Satisfaction; otherwiſe theſe malicious and black Attempts will affect you; and the Cry will be Louder, and aſcend higher than your ſelves. But if you will be mute in this matter, and ſuffer your mercinary Teachers to perſiſt in their wonted courſe, in Villifying and Abuſing their Lordſhips, in calling them up and Trying them at their Bar, without your publick Reprehenſion, then may you be further called in Queſtion, and Expoſed thereupon, for your neglect of Juſtice,

## V.

Again. *WHY* do you ſuffer your Teachers to erect a Mock-court of Judicature for the Clergy; to call them up to your Bar, Examin, Sentence and Condemn them? As by your Book, Intituled, *A Juſt and Lawful Tryal of the Miniſters of this Age; by a perfect Proceeding againſt them: And hereby they are Righteouſly Examined, and Juſtly Weighed, and Truly Meaſured and condemned to Diſagree, and be contrary to all the Miniſters of Chriſt in former Ages: And to agree and concur with all the falſe Prophets and Deceivers, in their Call, in their Maintenance, and Doctrin; and being brought to the Bar of Juſtice, are truly Charged, and legally proved upon them, and found guilty*, &c. See *Burroughs*'s Works, p. 223. As in *A Brief Hiſtory of the riſe of Quakeriſm*, &c. p. 23. is more largely handled.

Now, my old Friends, what think you of your Teachers pride and inſolent Preſumption? This *Burroughs* was one of your Prophets; and *Whitehead*'s Approbation was in the Re-print of this Tryal. What think you of ſmooth *George*? But to proceed;

## VI.

*WHY* do you ſuffer your Teachers to Summon the Clergy in their uſual way and manner, without your Rebuke? See *W. Smith*'s Works, p. 161. Viz. *A General Summons from the Authority of Truth, to all Eccleſiaſtical Courts and Officers*, &c. See this more at large, in *A Brief Hiſt. of the Riſe of Quakeriſm*, &c. p. 32.

Now,

Now, Let us Expoſtulate the Matter; What think you? May the Quakers Summon, Arraign, Try, Judge and Condemn at their Bar, all the Biſhops and Clergy, their Courts and Officers, and the whole Church and State, and Print and Reprint the ſame; Commend and Re-commend the ſame; ſend it thus Printed to all their Monthly and Quarterly Meetings, in *England*, *Holland*, *Scotland*, *Ireland*, and Parts beyond the Sea? And, may not I, by Letter, Summon Twelve of you, to examin the Deceit and Hypocriſie of *Geo. Whitehead*? But,

## VII.

*WHY* do you ſuffer your Teachers to contemn and ſet at nought the Scriptures? As in their Book-*News coming up out of the North*, &c. p. 14. Viz. *Your Original is carnal Hebrew, Greek and Latin: And your Word is Carnal: The Leter and the Light is Carnal: The Leter and your Baptiſm is Carnal; and their Baptiſm is Carnal, a little Bread and Wine: So duſt is the Serpent's Meat. Their Original is but Duſt, which is but the Leter; which is Death. So the Serpent feeds upon Duſt, and their Goſpel is Duſt;* Matthew, Mark, Luke *and* John; *which is but the Leter.*

## VIII.

*WHY* do you ſuffer your Teachers to deny and reject the Ordinances of *Jeſus Chriſt*; as Baptiſm and the Lord's-Supper, and neglect and refuſe to make Confeſſion of their Sins to God, and ask Pardon for Chriſt's ſake, and not rebuke their Hypocriſie, who tell the World in their Sheet, Intituled, *The Quakers Vindication*, &c. deliver'd to the Parliament in 1693. That they own them ſcrip-

ſcripturally conſidered; which is as much as any body does; unleſs he meant, As they own the Scriptures, *Viz.* To be *Death, Duſt, and Serpents Food*; and thereupon reject them, and practice neither for forty Years together? For a full diſcovery of their Deceit herein, ſee *The Picture of Quakeriſm*, &c. p. 60, to 80, *&c.*

☞ When *William Mead* gave *William Harris* one of *G. Fox*'s Journals, he told him, *It was a very good Book*: *Yea*, (ſaid he) *better than the Bible.*

## IX.

*WHY* do you ſuffer your Teachers to exalt their own Sufferings, as greater than the Sufferings of *Chriſt*, his Apoſtles and Martyrs, and holy Confeſſors; in the Ten Perſecutions, the Iriſh Maſſacree, and days of Queen *Mary*? As in *Burroughs*'s Works, Re-printed by *Whitehead*'s Approbation; in 1672. See p. 273. as at large Quoted in *The Picture of Quakeriſm*, from p. 81. to 90.

## X.

*AND*, When *G. W.* was no longer able to Gloſs over their Blaſphemous Doctrin; but ſaid in his *Antidote*, p. 254. Viz. *The Compariſon made* [ *by* E. Burroughs ] *of the Quakers Sufferings, As greater and more unjuſt than in the days of* Chriſt, *and of his Apoſtles, or any time ſince, is a miſtake*; *And, whether it was ſo firſt verbally Stated by* Edw Burroughs, *or ſometime ſince, I will not determin, unleſs I ſee the Original Copy*, &c.

Come on, *John Peacock. &c.* and tell me at this rate, how it is poſſible to confute Quakeriſm, to their Conviction; when ſuch Starting-holes are admit-

admitted. You ſee here is plain Blaſphemy laid down for Doctrin, by *Burroughs*, in order to exalt their own Sufferings, and to undervalue the Death and Sufferings of *Chriſt*. You ſee alſo, That after much Struggling, that 'tis confeſs'd by *Whitehead*, ſo far at leaſt, As that he will not ſtand by it, nor deny it, unleſs he could ſee the Original Copy. Behold and wonder! Will you the Hearers ſuffer this? Are you Ear-bored to *Whitehead*? What! a Book given forth by the Quakers infallible Spirit, in 1657. And ſo paſs among you as the Word of the Lord; Commended and Re-commended as the Oracle of God Twenty two Years; and then Re-printed by the order and Approbation of *Geo. Whitehead*, and the reſt of their Peers, and now to call for the Original Copy! it is ſuch a thing as none but *G. W.* whoſe Brow is Braſs, and his Forehead Caſe-hardned Steel, would ever have attempted it.

## XI.

*WHY* do your Teachers ſay, That it is as lawful to Tolerate Popery as Epiſcopacy, and yet ſeek to to the Epiſcopalians for Liberty? Is not this Hypocriſie? Why do you not Rebuke them, and tell them when they go creeping and fawning to the Parliament, that it is great Hypocriſie; and that they ought firſt to retract ſuch Doctrin, and condemn ſuch Books, before they crave Liberty of ſuch to whom they would give none, were it in their power? See *Rich. Huberthorn*'s Works, p. 227. Or, ask them, if they by ſuch Doctrin, had not a deſign in caſe Popery had come in (for it would have been doubtleſs a good Plea) to have obtain'd the Order of St. *George*.

## XII.

*PRAY* obſerve *Geo. Whitehead's Sober Expoſtulation*, &c. p. 72, 73. where he recites Numerically, nine or ten Particulars, wherein I charged the Quakers to be Erroneous. Eight of them he paſſes by ſilently, without one word of Reply. A quick way of Anſwering Books; at that rate, one Sheet may well ſerve to anſwer Twenty. Who then would concern themſelves with them, were it not to ſtop others from running into the ſame Snare. The Particulars are,

1. You Quakers can neither make Confeſſion of Sin to God, nor beg Pardon for Chriſt's ſake.

2. You do not Pray after that manner, *viz. Forgive us our Sins, as we forgive them that Treſpaſs againſt us.*

3. You do not Pray in the Name of Chriſt, to God the Father, as the Mediator and Interceſſor between God and Man.

4. You lay aſide the uſe of the Scripture, as Uſeleſs (with reſpect to reading them in your Meetings, or once recommending them to be ſo read) by your Books, *&c.*

5. You deny the Ordinances of Jeſus Chriſt; as *Baptiſm* and the *Lord's-Supper*, which the Scriptures teach; ſaying, *Go teach all Nations, Baptizing*, &c. *Do this in remembrance of me*, &c.

6. You

6. You lay aſide the uſe of the *Lord's Prayer* [in Families, and never recommend the Practice thereof in any one of your Books.]

7. You lay aſide the uſe of the *Ten Commandments* (given by *Moſes*) in your Families and in your Meetings, and never ſo much as recommend the Practice thereof in any one of your Books.

8. You lay aſide the uſe of the *Apoſtles Creed*, and never Practice it in your Families or Meetings; nor recommend the Practice thereof in any one of your Books.

Theſe Eight Particulars, *G. W.* ſpake nothing to; and the reaſon is very plain, he could not: And yet this goes for an Anſwer, with the poor deluded Quakers, notwithſtanding. They are and contain ſuch fundamental Articles of the Chriſtian Faith, as that whoever lives out of the Faith and Practice of them, I do affirm, they are not Chriſtians. And therefore Rebuke your Teachers, and put them upon Clearing themſelves, not only of their Ignorance and Unbelief of thoſe Eight Particulars, but of the Twenty four Particulars in this Expoſtulation againſt your mercenary Teachers. Now hear the *9th.*

9. You rob Chriſt of his Divine Attributes, and put them upon your Glorified *Geo. Fox*; calling him, The *Branch*, the *Star*, the *Son of Righteouſneſs*, &c. Which if this Paper were deſigned for an Anſwer, I ſhould ſpeak to.

But,

But, I have plainly proved it by my Books, *New Rome Unmasked*, and *New Rome Arraigned*; and *The Quakers ſet in their true Light*: Which are not by me at the writing hereof; ſo refer to my former Books, bottomed upon Matter of Fact from the Quakers Books; as is frequent with *G. W.* to do, to avoid Repetition.

## XIII.

*WHY* do you not reprove your Teachers for their Hypocriſie, in forcing their Apprentices to ſtand Bare-headed before them, who deny to give the like Reſpect to their Superiors?

## XIV.

*WHY* do you not publickly Condemn *Sam. Cater*'s Book, and your Book of Records at *Hadenham*, wherein I once Recorded it; wherein he pretended to ſuffer 20 *l.* for Preaching at *Phakenham* Meeting in *Norfolk*; when indeed, he was ſo far from ſuffering twenty Pence, that he had Ten Pounds profit for being at that Meeting; as at large I have elſewhere made it appear? Why will you ſuffer ſuch Hypocrites among you? See *The Picture of Quakeriſm*, &c. p. 106, to 110.

## XV.

*WHY* do you ſuffer your She-Prelates, *i. e. Ann Dockwra*, to tell ſolemn Lies to the Magiſtrates to ſerve a Turn? Who being by the Magiſtrates asked, whether the Quakers had a Common Purſe or Bank; ſhe anſwered *No*. Which ſaid ſhe (in her Letter to me) gave them great Satisfaction. Yet in the ſame Letter, ſhe confeſs'd to me, that you

you have a Bank, or Common Fund, and that it would never be well whilſt the Quakers put away their Dagon. As at large, in her Letter to me, Printed in *The Picture of Quakeriſm*, p. 148, to 150. Moreover, ſhe therein told me, That the Magſtrates looked upon Common Banks or Fonds, to be as bad as Arms and Amunition: And to prevent that, ſhe thus deceived them. As indeed 'tis their very way ſo to do; I find them ſtick at nothing that is for the advance of their New *Catholick Cauſe*; like that of *G. W.* &c. who to ſerve a Turn, could own the Scriptures to be of Divine Authority; yea, given by Divine Inſpiration; and in their Books pretended to give it the Preference to all other Books Extant; whilſt their Books in the mean time teach, That the Scriptures are *Death*, *Duſt*, *Serpents Meat*, *Beaſtly Ware*, &c. And that they read their own Books in their Meetings, and never read one Chapter of the Bible in their Meetings this Forty Years. Nay further, in that very Book Intituled, *Several Papers given forth, for the ſpreading of Truth*; *by* Geo. Fox, *Miniſter of the Eternal Word of God*; as he Subſcribes himſelf: And in which Book he gives a ſpecial Charge, to have it read in their Meetings; yet in this very Book as well as in that ſtiled, *News coming up*, &c. He there calls the Scripture, even *Matthew*, *Mark*, *Luke and John*, *Duſt*, *and Serpents Food*. *Oh*, the Hypocriſie of your Leaders! who alſo own the Bleſſed Trinity in the like manner: And therefore rouze up your ſelves, and Condemn their Books, Reprove their two-fac'd Practices, and that Publickly.

XVI.

## XVI.

*WHY* do you ſuffer *G. Whitehead, Gilbert Layt*, &c. ſo to expoſe their Hypocriſie, as to go to the Biſhops and Clergy with their Books againſt me, until they firſt Condemn their Books wherein they Dialogue the Biſhops, Arraign, Try, Judge, Sentence and Condemn the whole Clergy; Summoning them them to their Bar, and then Sentence them as *Thieves, Robbers, Witches, Devils?* &c. Pray take care to convert them to Sincerity; which will be a Miracle beyond what your *Fox* ever wrought, or elſe it may Affect you; for, I underſtand, they will not lye under their Reproaches.

## XVII.

*WHY* do you not ſtir up your Teachers to make a publick Anniverſary Addreſs to His Majeſty K. *William* III. as they did to the Late King *James* II?

## XVIII.

And, *WHY* do you not put put them upon Writing one Book in favour of the preſent Government; as that they yet never did? As well as they Wrote and Printed many in favour of the Late Reign; and particularly, 1*ſt. A Letter from a Gentleman in the Country.* Printed *March*, 1687 A 2*d.* Letter, *&c.* Printed *April*, 1687. A 3*d.* Letter, *&c. May*, 1687. 4. *A Reply to the Man of no Name* &c. 5. *The Great and popular Objection againſt the repeal of the Penal Laws and Teſt, Anſwered*, 1687. 6. *Good Advice to the Church of* England, *Roman-Catholick*

*tholick and Proteſtant Diſſenters, to Abrogate the Penal Laws and Teſt.* 7. *A Defence of the Duke of Buckingham's Book.* 8. *Animadverſions on the Apology of the Clamorous Squire.* 9. *A Perſwaſive to Moderation, ſubmitted to the King.* 10. *Reaſons for the Repeal of the* Penal *Laws and Teſt*, &c.

Now, ſuppoſe but 1000 to each Impreſſion, then there were ten Thouſand Books Printed and and diſperſed about the Nation, by a modeſt Computation, in favour of the Late Reign: to which add the ſeveral *Addreſſes*, which your Teachers Preſentcd to the Late K. *J.* II. which were about Eight in all: And when you have thus done; then do but conſider, that your Teachers have not Printed one Book in favour of this Government, nor made one publick Anniverſary Addreſs to His preſent Majeſty. And it will be eaſie for you to gueſs from what Fountain the Stream then did run, and what Centre it pointed to, from the ſeveral and frequent Cabals had in *Queen-ſtreet* by the Lord *Caſtlemain*, Father *Petre*, and the Head Quaker, who was able to Inſpire the Body; for according to an old Maxim, *Birds of a Feather, flock together: And where the Careaſs is, thither will the Eagles reſort.*

Now, old Friends, if you will put the great Man of Words in mind of paſt Times, and bid him a little Reflect upon himſelf, poſſibly he may cauſe his Pupil, *Doeg* the *Edomite*, to let fall ſome of his Malice againſt the Reverend Author of the Book, Intituled, *The Snake in the Graſs*, &c. Who never yet was in a Proclamation, nor ſo much as a Warrant againſt him, nor had no hand in the Late King's De-----tions, that *I* ever could learn or hear of.

And

And, although I am I confeſs, no favourer of *Jacobitiſm*, yet of thoſe ſo termed, I have obſerved two ſorts; one very Wicked, whoſe Endeavours have not only been to Subvert the Government, but alſo to Aſſaſſinate his Sacred *Majeſty*, whom God preſerve. The other having taken an Oath to the Late King, are under ſome Scruples; forſake their Preferment, and deſire to live Peaceably on what they have: And though I could be heartily glad, that even thoſe could ſatisfie themſelves from thoſe and the like Arguments and Scripture Proofs I have made in my Book, Intituled, *A Brief Hiſtory of the Riſe, Growth, and Progreſs of Quakeriſm*, p. 105, to 110. Yet if they cannot ſatisfie their Conſciences, if the Government, which has been always Merciful, will ſtill wait upon them, and be favourable; why ſhould I, or any private Perſon, reflect with that Malice the Quakers do, and who, I fear, have leaſt cauſe, if not leaſt Sincerity? For, notwithſtanding their manifeſt averſeneſs to the G----------, yet I never knew any one of them that refuſed to Subſcribe, even whilſt they neither ſpeak nor act too zealouſly for it.

## XIX.

*AGAIN*, As moſt of you Twelve, I think, all but Two of you, have been at my Houſe, and eat and drank with me, and I at your Houſes have done the like, and therefore I will now be free with you, and adviſe you to ask the reaſon, Why your Teachers did call in the Widow *Whitlow*'s Books (ſhe being formerly a Quaker) which ſhe wrote in favour of the Government; and, Why *W. F.* and his Partner, ſubmitted to that Order of Council, *viz.* The Second day's Meeting. I have not the Letter by me here, but if I find

find a Service in it, I may afterwards Print it; for it is but fit that the King ſhould know his Friends; for I take Popery and Quakeriſm to be like *Hippocrates*'s Twins, who Eat and Drank, Laugh'd and Cry'd, and Liv'd and Dy'd together: For, never ſince the Late King Abdicated the Throne, did either Quaker or Papiſt write in favour of the Government; except *G. Keith*, whom ſome ſtill call a Quaker, but is indeed a Chriſtian, for he holds the fundamentals of Chriſtianity.

## XX.

ONE thing I am ſorry for, which I find in *Joſ. Wyeth*'s *Prim. Chriſ. Con.* &c. p.6. *For our Principles are now no other than what they were, when we were firſt a People*, &c.

This ſeems hard; then I find they are no Changlings: And therefore now we muſt not expect either Book in favour of the Government, or any Publick Addreſs. And to mend them, I would have you move them out of this ſullen Humour. I hope, I have not Angered the Friends; for I have ſaid nothing but what I am Juſtified in by your Teachers Book, ſtiled, *A Juſt Rebuke to Twenty one Divines*, &c.

Query

# *Query to* Joſeph Wyeth.

SInce you ſay, The Quakers are the ſame in Principles, which they were from the beginning; pray read the *ſeveral Particulars ſent by* Geo. Fox, to the Parliament, 1659. Wherein he ſaith,

*Let all Fines of Lords of Mannors, be given to the Poor. Let all Abby-Lands, Gleab-Lands, that's given to the Prieſts, be given to the Poor. Let all the Abbies, Steeple-houſes and* White-Hall, *be for the Blind and Lame to be there,* &c. *Let the King's Rents,* Parks *and Houſes, be ſold, and all College-Lands, and Bells out of Churches, except one in a Town, to give notice of Fire,* &c.

Again: *Edward Burroughs,* in his Word of Advice to the Soldiers, *p. Give the* Prieſts *Blood to drink, for they are worthy: Slay* Baal, *turn the Hirelings out of the Kingdom.* A Threefold Eſtate, *&c. The Church, the* Whore; *the* Parliament, *the* Beaſt. News coming up, *&c. Sing all ye Saints and rejoyce; clap your hands and be glad, for the Lord Jehovah will reign, and the Government ſhall be taken from you pretended Rulers, Judges and Juſtices, Lawyers and Conſtables: All this* Tree *muſt be cut down, and Jeſus Chriſt* [*in us*] *will Rule alone:*

I ſay, Are you ſtill of the ſame Mind? Are your Principles the ſame ſtill? Are you not at all Changed? Anſwer particularly in your Next, to this ſober Queſtion.

## XXI.

*WHY* do you not rebuke *G. Whitehead*, for Swearing in the Lord Mayor of *London*'s Court? as at large ſet forth in *The Picture of Quakeriſm*, &c. p. 93. As alſo, for denying ſo plain a Truth; which if he will meet me, according to his Propoſition to the Parliament, I will prove it upon him by the Attorney for the Plantiff, who gave it under his Hand: But beſides, I do ſay, their Affirmation is neither leſs nor more than an Oath. One Inſtance thereof I will give, of which *I* was an Eye and Ear-Witneſs, at laſt Lent Aſſize. before my Lord Chief Juſtice *Holt*, by *Samuel Gridly*, one of the Quaker-Teachers, which was thus, *Viz.*

Clerk of the Aſſize. *I Samuel*, ſaid the Clerk; *I Samuel*, ſaid Sam. Gridly; *do declare, do declare, in the preſence of Almighty God; In the preſence of Almighty God, the Witneſs of the truth of what I ſay; the Witneſs of the truth of what I ſay, that the Evidence I ſhall give; that the Evidence I ſhall give, ſhall be the Truth, the whole Truth, and nothing but the Truth, touching the matter depending; That the Evidence I ſhall give, ſhall be the Truth, the whole Truth, and nothing but the Truth, touching the matter depending*, &c.

Thus the Quaker having rehearſed the Form aforeſaid after the Clerk, he gave his Evidence *I* think, fairly; which, had it been between a Quaker and a Chriſtian, *I* do think had been almoſt impoſſible, ſuch is their Partiality: However, this ſerves to ſhew, that this is a very formal Oath, tho in another form, which ſhews, they only love Singularity; the Oath being in ſubſtance the ſame with the kiſſing the Book, &c. if not, let the World judge.

## XXII.

*WHY* do yo not rebuke your Teachers Hypocriſie, who pretend that it is their Principle to obey Magiſtracy; as in *Wyeth's Chriſtianity?* &c. p. 41. ſince 'tis well known to be otherwiſe, particularly, in the payment of Tythes, Church-wardens Rates; paying to the Trained Bands; bearing Arms in defence of the Nation: Nay, if the Magiſtracy command a Faſt to be kept, they take no more notice of the command of Authority, than of an old Almanack out of date. And a hundred Inſtances more might be given, and that from their firſt riſe; and they tell you, they are the ſame, they are no Changlings.

## XXIII.

*WHY* do you not Condemn *Iſaac Penington's* Book, ſtiled, *A Queſtion to Profeſſors*, &c. And Father Pen's ſtiled, *The Sandy Foundation*: And another of his, ſtiled *The Chriſtian Quaker*, &c. And *W. Bayly's Works*, &c. which deny *Jeſus of Nazareth, to be Chriſt, and the efficient Cauſe of Man's Salvation*; and which teach, That *the Name Jeſus and Chriſt, belongs to every believing Quaker, as well as to the head Chriſt, who was crucified at* Jeruſalem: Which teach to deny the Bleſſed *Trinity*, and to undervalue the Perſon of our ever Bleſſed *Jeſus*, as a *Garment or Veſſel which they can never call Chriſt*; and thereby acquit the *Jews*, and excuſe *Judas*, and make the Apoſtles falſe Witneſſes, who taught, *Acts*, 2. 36. *Therefore let the Houſe of Iſrael know aſſuredly, that God hath made the* ſame Jeſus *whom ye have Crucified, both Lord and Chriſt?* &c.

Now,

Now, if the *Light* be their only Chriſt, as they elſewhere affirm, then are the Apoſtles found falſe Witneſſes: For the Light in every Man, &c. was not *Buffeted*; was not *pierced with a Spear*; was not *hang'd on a Tree*; and conſequently, not *Crucified*. See *Quakeriſm Withering*, and *Chriſtianity Reviving*, &c. p. 14, 15. this Point.

## XXIV.

Read *Whitehead's Expoſtulation with the Clergy*, &c. p. 52. 61. 69. 83. and compare them with my Charges, and you will find *G. Whitehead* both falſe and deceitful in ſtating my Charges. *1ſt.* In that *I* charged *G. Fox* with Blaſphemy, who in his Examination and Tryal at *Lancaſter* Aſſizes, *&c.* p. 21. ſaid, *And before I came to the Bar, I was moved to pray, that the Lord would confound their wickedneſs and envy; the Thundering Voice anſwered, I have Glorified thee, and will Glorifie thee again; and I was ſo filled with Glory, that my Head and Ears were ſo filled full of it; that when the Trumpets ſounded, and the Judges came up again, they appeared as dead men under me, &c.* Now, theſe words, *That my Head and Ears were ſo full of it, that when the Trumpets ſounded, and the Judges came up again, they appeared as dead men under me*, *I* ſay, theſe words *G. W.* had left out in his Recital. Thus doth it appear, that he was not able to juſtifie this Paſſage; for here was fulneſs of Glory; yea, his *Head and Ears were filled full of Glory*, or elſe of Imagination. And, *I* do ſtill ſay, That *Fox*'s Blaſphemy herein, doth allude to what was real in *Chriſt*, declared in *John* 12. 28, 29. And as a further proof of the Quaker's guilt

herein, and ſhame thereof, they have left the whole Paſſage out of his Journal, *p.* 290.

Again, I having charged the Quakers, with *J. Parnal's* Blaſphemy, ſaying, ***But to the end of*** all *Diſputes and Arguments, I am come; for before they was, I am.* And compared his Alluſion to *John* 8. 58. *Verily, verily, before* Abraham *was, I am.* Now, *Whitehead* to deceive his Reader, leaves out the word *All*, which alters the Caſe very much; for he might be then come to the end of ſeveral Diſputes which he had with the *Baptiſts*; but that he ſhould be come to the end of *All* Diſputes, to the end of Time, this was a moſt horrid Lie, which would ſcarce have gone down with many of you the Hearers. But to prevent the diſcovery thereof, he leaves out the word *All*; and yet it would not ſalve his Blaſphemy, in ſaying he was *before all Diſputes*; for *Abraham* and *Lot's* Herds-men had Diſputes before *Parnall* was born, or a Quaker thought of: But this is like *Fox* his ſaying, *he was before all Languages.* His words in the *Bateldoor* are thus, *viz. All Languages are to me* (ſays *G. Fox*) *no more than Duſt*; ‡ *Who was before Languages were Introduc'd.* Again, *p.* 214. And next follows a few words to the whole matter, by *Geo. Fox, who is before Confuſion, or many Languages were*, &c. Both which, allude to *John* 8. 58. For nothing would ſatisfie theſe Quaker-Prophets, but to Vie it with *Chriſt*: As may be ſeen in many of their Writings.

‡ *Viz.* No more than the Scriptures, or the Books of *Matthew, Mark, Luke* and *John.*

As

As for *G. W*'s Impudence, in saying, *p.* 69. *That they prefer the Scriptures before any Book in the World*, 'tis sufficiently Refuted; *1ſt*, By reading their own Pamphlets in their Meetings, and not the Scriptures. *2dly*. Their contemptuous names caſt on the Scriptures; as *Beaſtly Ware, Carnal Letter, the Huſk, Death, Duſt, and Serpents Food*; whilſt they will not ſuffer their own Books and Papers, to be called *Edicts*, or *Canons*: And why? Becauſe, ſay they, *Our Books and Papers are given forth by the eternal Spirit of God.*

And, as for *Whitehead*'s frequent pretence, to be againſt Writing; that he is wholly Defenſive on his part; let him but ſhew me any one Book wrote by either *Epiſcopalian, Presbyterian, Independant*, or *Baptiſt*, againſt *Geo. Whitehead*, before *Geo.* wrote his Nonſenſical Book ſtiled, *Jacob found in a Deſart Land*, &c. And that wherein he joined with his Brother *Atkinſon*, ſtiled, *David's Enemies Diſcovered*, &c. Printed 1655. and he ſhall gain that Point: If he ſays they wrote againſt the Quakers; that's nothing to the Point, his Brother *Burroughs* in his Epiſtle to *Fox*'s *Great Miſt.* &c. ‡ bears me Witneſs, that the Quakers began firſt to War with the Prieſts; and with them and againſt them they began to War, and with their Mouths full of Indignation too.

‡ *Which they'll not put in his Works.*

And hereupon, *I* Expoſtulate the matter with you againſt this Sycophant, who like the *Cameleon*, can turn himſelf into any Shape; can gloſs over any Error; excuſe any Blaſphemy; leave Out; put To; Add and Diminiſh any Sentence,

to make it look like his own Image: Yea, he tells you in plain words, in his *Count. Conv.* &c. p. 72. *I may ſee cauſe otherwiſe to word the Matter, and yet our Intentions be the ſame*, &c.

The next Books which occur to my Memory, and which *I* would have you Condemn, are that Intituled, *Several Petitions Anſwered*; where in *p.* 60. G. *Fox* ſaid, *My Name is Covered from the World, and the World knows not me, nor my Name*, &c. [A great Lye.]

And that Intituled, *The Quakers Refuge fixed*, &c. which Queſtions, *p.* 17, *Whether the firſt Penman of the Scripture, was* Moſes, *or* Hermes? *Or whether both theſe, or not one?*

*Whether ſome words were not ſpoken by the Grand Impoſtor; ſome by Wicked men; ſome by Wiſe men, ill apply'd; ſome by Good men, ill expreſs'd; ſome by falſe Prophets, and yet true; ſome by true Prophets, and yet falſe?* &c.

I ſay, if this be the way to convince any that they own the Scriptures to be given by Divine inſpiration, and that they are a Rule for Chriſtians to walk by, then will I allow Contradictions to be Harmonious; and that Bitter and Sweet proceed from one and the ſame Fountain; and thus *I* finiſh my Expoſtulation.

But hark Friends; *John Peacock*, &c. Do you ſee? Yonder, on the other ſide of the way, goes the late Tool, the Weather-cock of the Age, and the World's Wonder, Mr. *Penn*; alſo the old Make-bate in Towns and Families, between Parents and Children; between Husbands and Wives: The Grand Camæleon, who can change his Shape, alter his Colour, and ſo word his Matter, as to mean otherwiſe than the common import

import of Words; even *G. Whitehead*: As alſo, that little prattling, prating inſignificant Preacher, *Sam. Cater*; pray call them to you, and repeat the Contents of this Expoſtulation, and ſee what they will ſay.

*John Peacock*, &c. Sa ho; Sa ho, Friends, pray let us ſpeak a few words with you in Private, for we have matter of Moment to impart to you.

Geo. Whitehead, &c. *Friends, Pray, what is the matter, you call ſo loud after us? We cannot ſtay, being in haſte, therefore be brief.*

*John Peacock*, &c. What; we have enough to ſay, if all be true we hear; and *George*, though thou tel'eſt us, thou neither ſtudyeſt Events, nor fear'ſt Effects; yet it ſtands us upon to conſider what we do; for *Francis Bugg* hath been Expoſtulating with us theſe two long Hours, and hath laid ſuch things to our Teachers charge, as make our Ears Tingle: We grant, there is a late Book put forth by *Wyeth*, ſtiled, *Primitive Chriſtianity continued*, &c. which brings a ſucceſſion of Teſtimonies to prove us Orthodox in our Belief; but alas! it wil not do, unleſs we firſt diſprove our adverſaries Quotations; for at beſt, ours are but Negative, nay, nor that neither; for to us, all the Proofs in that Book are more, than if *Joſ. Wyeth* were Indicted for ſtealing a Horſe from *A. B.* On the *16th* day of *May*, 1697. and being at *Bury* Aſſize, before the Judge, he ſhould plead, That he bought a Horſe, *Anno.* 1655, and paid honeſtly for it; another, in 1660; another, in 1664: And ſo ſucceſſively 12 Horſes in all; and had the Receipts ready to ſhow, and able to

prove both Contract and Payment of every Horſe, except that for which he ſtood Indicted; what would the Judge ſay? would he acquit him of this Felony? No ſuch matter; but would not he rather ſay,

Come Friend, this is all but Delatory, we muſt come to try the Point in Iſſue, whether you be guilty of ſtealing this Horſe in *May*, 1697: As for your buying and honeſtly paying for thoſe Twelve Horſes you ſpeak of, that is nothing to our Purpoſe; the erranteſt Thieves that ever came before me, bought ſome things and paid for them honeſtly; the grandeſt Heretick that ever breathed, ſpake ſome ſentences truly: Yea, the Devil himſelf, ſometimes for an ill end, brought good Scripture, to paliate and colour his Wicked Deſign, *&c.*

And Friends, to be plain with you, nothing will do now, but either diſprove our Adverſaries Quotations, or retract our Errors.

Geo. Whitehead, *&c. Hold, Friends, be not too haſty, why do you read Apoſtates Books? Have not I told you in my Book*, The Apoſtate Incendiary; *That you muſt Believe as the Church Believes: And in the ſame Book, alſo told you, That we Quakers are the true Church; and therefore, by all means, prevent our Friends reading our Averſary's Book*, &c.

*John Peacock*, &c. Prevent them, ſo we have; we have told the Bookſeller at St. *Ives*, that if he ſells any of *Francis Buggs* Books, he ſhall loſe his Trade with us: And in all Cities and Market-Towns, we do hinder the ſelling and ſpreading ſuch Books, as much as we can: And, yet they

are

are ſold, they are diſperſed, and here and there a Friend gets one. And leſt danger enſue, we now tell you, that we muſt a little Expoſtulate with you, * for we are concerned as well as you, and ought to make ſome Inſpection, leſt we ſmart for it afterwards.

* *So then, the Tables are turned again, and the Hand ſhifted; theſe are expert Gamſters; this is better than Back-Gammon, or a Game at Loo.*

And therefore, 1*ſt*. How came it to paſs, that you ſcandalize the Clergy by thoſe Black Names and Characters, as *Thieves*, *Robbers*, *Witches*, *Devils*, *Sodomites*, &c? And the Author of the Book ſtiled, *The Snake*, &c. as a *Neceſſitous Prieſt*, *who writ for his Bread*? Surely this is not good Manners in us, eſpecially ſince to moſt of our Knowledge, many of our Teachers, both Write and Teach for Bread, and come like Mice, uncall'd for, and like Flyes, un-ſent for, and faſten upon our Proviſion. For Inſtance, Thy ſelf, *G. W.* who was a poor Boy, who came on Foot among us, and *Sam. Cater* the like, beſides many others, too many here to enumerate.

2*dly*. Again, we cannot but admire at the Impudence of our Friends, to *Summons*, *Arraign*, *Try*, *Judge*, and *Sentence* and *Condemn* the Biſhops, &c. And rip up their Bowels, call them *Monſters*; and as much at thy Ignorance, *George*, if not Hypocriſie, to Expoſtulate, with the Clergy, for their Approbation of *Francis Bugg*; when you could not but know that we have treated the Clergy and the Church of *England*, a Thouſand times worſe than ever he treated us.

3*dly*. And why do you contemn the Scriptures, in calling them, *Death*, *Duſt*, and *Serpents Meat*? Theſe things you cannot but know to be ſo:

And

And that we cannot be Heterodox in them, and Orthodox in the Truths therein declared of: And when, Confuted, to call for Original Copies: And when you Anſwer Books, leave Eight particular Charges Un-reply'd to together: And when you recite your Adverſaries Charges, to leave out the principal and moſt ſignificant Words; This we are Aſhamed of; this you are Guilty of. Theſe things render you a Scandal to Chriſtianity, which you ſometimes pretend to.

4*thly*. Beſides, for to pretend to ſuffer Twenty Pounds, when you got Ten Pounds clear into Pocket. Theſe things ſtink and are of an ill ſavor: To pretend you cannot Swear, and yet do it. And theſe things *F. Bugg*, offers to prove againſt you.

G. Whitehead, *Hold, ſoft a little; I proffered him to meet him at* Benjamin Antrobus's, *or at the* Bull and Mouth, *to clear our ſelves; but he refuſed ſo to do.*

*John Peacock*, &c. Nay, hold, *George*, as for meeting you at *Benjamin Antrobus*'s, he did prudently in that, you have met there too oft already; pay him firſt for your Horſe's Keeping, and for the good Cheer which you and we all know, our Teachers are of late free enough in receiving. And, as to the Bull and Mouth, poſſibly he may not think himſelf ſafe with you. But *Geo.* you have offered to meet him before any Six, Ten, or Twelve Perſons of Senſe and common Reaſon, which he accepts of, provided you will admit of an equal Choice among the Chriſtians, *viz*. *Epiſcopalians*, *Preſbyterians*, *Independants*, or *Baptiſts*. And to be plain, you ſhould either never have given him that Challenge, or

elſe

elſe ſtand to it; for we as well as others, begin to think, that you have ſo behaved your ſelves, as that you dare not venture your Caſe with any Impartial Men; or that your Cauſe is ſo bad, that you are conſcious to your ſelves thereof. Indeed *J. Wyeth* has brought Twelve Inſtances to prove us Orthodox. But *Francis Bugg* you ſee has brought Twenty four Inſtances to prove us Heterodox: And, whereas you beſpatter *Francis Bugg*, we think, that not the way; he is known ſo well, that in the Preſence of ſome of us, his Neighbours gave him a Certificate to clear him from what many of us laid to his Charge, tho indeed at that time, we who were preſent and ſaw the Certificate handing, were fit to Swoon; for we turned as pale as Aſhes. An Abſtract thereof, is as followeth, *Viz.*

WHEREAS, there is a Book put forth by *Sam. Cater* and others, wherein *Francis Bugg* is called Informer. And whereas, 'tis therein ſaid, That *Francis Bugg* is not fit to treat of Chriſtian Liberty: We have looked upon him a Man as fitly Qualified to Treat with any Magiſtrate on that Point, as any Man in the Meeting; and to this day, tho much is ſaid, yet we cannot ſee any thing proved to the contrary. And this we ſay, not to promote Controverſie. Sub-

Subſcribed by us,

*Tho. Bird,*
*Sarah Bird,*
*Joſ. Ellington,*
*Rachel Ellington,*
*Will. Belſham,*
*Margaret Belſham,*
*Rob. Suckerman,*
*Frances Suckerman,*
*John Thrift,*
*Elizabeth Thrift,*
*Will Rolfe,*
*Eliz. Rolfe,*
*Will. Hawkins,*
*John Kitſon,*
*John Harvy,*
*John Poel,*
*Will. Taylor,*
*Ann Hibble,*
*Margaret Huttly,*
*Kath. Handſlip,*
*Sarah Holten,*
*Frances Folks,*
*Dorcas Abbott,*
*Sarah Bird,* Jun.
*Joſeph Maſon,*
*Jane Maſon,*
*Joſeph Tetſal,*
*Eliz. Roote.*

*POST-*

# *POSTSCRIPT.*

THis Certificate, was given me by the principal Part of the Meeting of the Quakers in *Milden-Hall*, where I Live, ſince *Sam. Cater*'s *Narrative*, and *Geo. Whitehead*'s Book, *Judgment Fixed*, came out againſt me; wherein they call'd me ſuch Names, as none but themſelves are Maſters of: For, as it has been their way ſince their Riſe, to render the Clergy odious to their People, by all the contemptible Names, and ignominious Reproaches Hell can invent; ſo has it been their way to traduce all ſuch, as have Separated from them, and oppoſed the Torrent of their Errors, whilſt they'll ſooth up ſuch as write for and on their behalf; whilſt notoriouſly guilty of the breach of God's Commands in the firſt and ſecond Table; as (if it pleaſe God to give me length of days) I may further make appear, when I come to open the Cage, and let out ſome of thoſe

thoſe hateful Birds, and ſhew them (with their Wings ſpread) in their Native Complection. In the mean time, this may ſerve as a juſt Rebuke to the Inſolency of the Quaker-Teachers; and to ſhew them their Preſumption, Pride and Self-conceit: As alſo, it may ſtir up their Hearers to examin whether theſe things are ſo or no, that at laſt, as many as are Sincere, may throw off the Yoak of Quakeriſm and embrace the *Chriſtian Faith*. Which that they may ſo do, the God of all Grace grant them Repentance to Life; which is my deſire for the worſt of my Adverſaries, if it be his good Will. *Amen*.

*January* 26*th*.
169⅞.

*Fra. Bugg*, Senior.